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THE

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"I had rather go down in a storm than rot tied to the wharf!"—Thos. E. Watson

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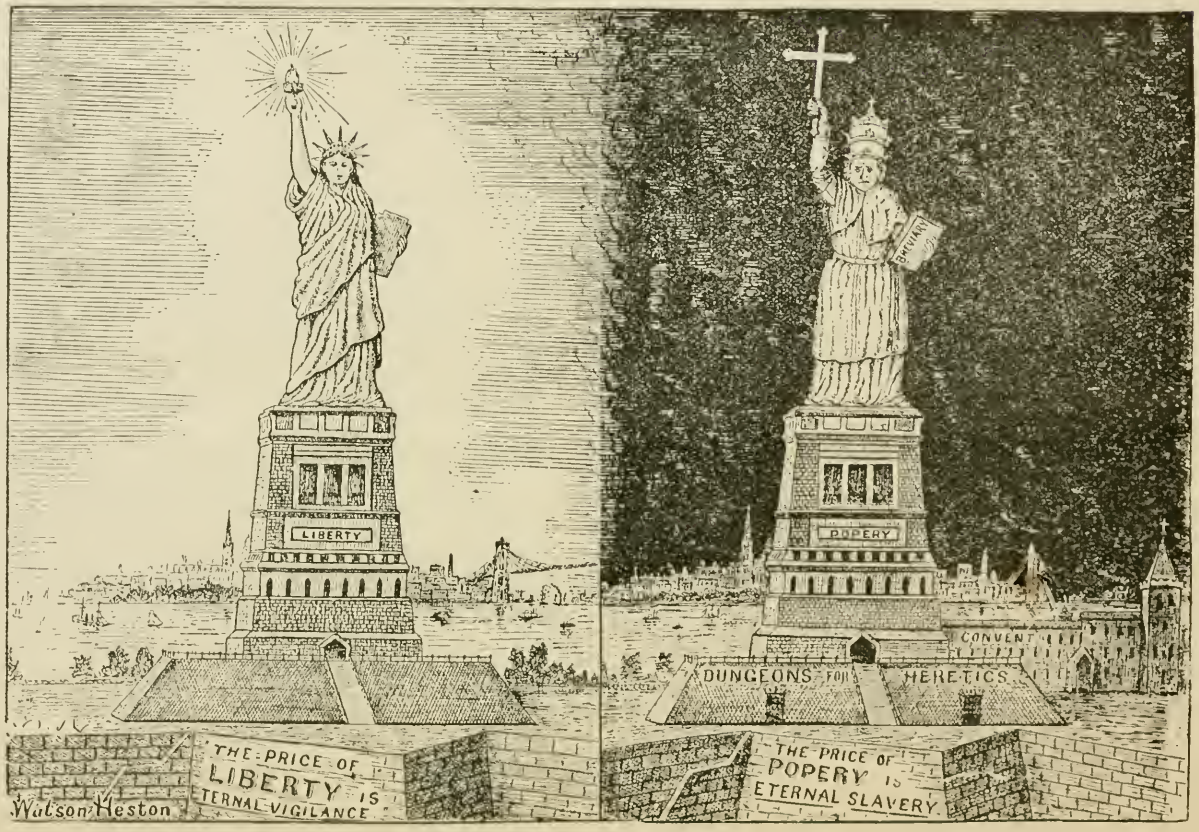


"Our politicians . . . . are selling the birthright of their country for a mess of pottage to the priests."

THE WATSONIAN

Vol II. JUNE, 1928 No. V.

EDITORIALS

"The Papa" Pulls Walsh Out of the Race

Every person familiar with Rome's activities in American politics knew that at the opportune moment the Pope would have Walsh withdraw in favor of the more tractable Catholic son, Alfred Emanuel Smith. Walsh's tailing the ticket in California afforded an excellent opportunity; consequently Mr. Walsh came down with the remark "I am now confident that Smith is America's choice."

Such logic! Because California Democrats gave Smith a majority so will America vote.

We wonder what these dry fence-stradlers are now saying since their **Dry Catholic** deserted them in favor of a **Wet Catholic.** They told us that Walsh was one of these independent Catholics "who kissed no man's toe" but he certainly bowed when he withdrew in favor of Smith, and the world knows it.

We wonder how "Son-in-Law McAdoo feels at this particular time? He, supposing to be the hopes of the Drys, comes out in favor of Walsh to act as his campaign manager, only to find that Walsh will withdraw in favor of his (McAdoo's) arch enemy **Smith.**

We wonder how W. D. Upshaw's heart is beating. Mr. Upshaw told us that **Walsh** was an **"American Catholic"** when he knew there was no such animal on earth.

If our Dry Leaders are not convinced now that the **Catholic Machine** and the **Liquor Machine** are run by the same power we despair of their conviction. However, for further enlightenment we print a letter that should be infallible proof!

THE CATHOLIC PROTECTIVE ASSOCIATION
BALTIMORE, MARYLAND
H. S. Murphy, Executive Director

October 8, 1915.

Dear Mr. .....

As you know, the Catholic Church itself and the Ameriican Federation of Catholic Societies never take an interest in politics, **hence our association seeks to unite all the organizations and friends of the Church for political action.**

On account of our heavy financial interests, certain un-American papers and secret societies are carrying on **a campaign to destroy the liquor business,** which

is as legitimate to all sane people as any other business.

Our people own practically 85 out of every 100 saloons and they give good employment to many thousands of our church people.

These business men and their friends and employees **have always contributed liberally to the Church's needs. They** have always been a **tower of political strength for our friends and interests.**

Let us not as church members, but as individuals, show our gratitude and save this legitimate investment, for our friends **by voting every time against prohibiton.** Your state votes November 2nd.

This is the most effective way of protesting against this vicious anti-Catholic movement. Please speak confidentially about this to our friends.

Respectfully,

(Signed) H. S. Murphy.

This letter conclusively proves two facts—one of minor importance, that the Catholic Church is opposed to the 18th amendment: the other of great importance, that the Catholic Church being primarily a political organization is doing every thing in its power to "**make America Catholic**" and present our great nation to a foreign Pope!

Surely Catholic Press Agents cannot possibly believe us to be stupid enough to accept their statement as true, that the Pope has no interest in the candidacy of Al Smith. The truth is that all Catholic Churches, Secret Societies, Newspapers and other interests are banded together in the one principal purpose of putting Smith in the White House. Just as Mr Murphy banded them together several years ago to fight the adoption of the Prohibition Law.

You remember an old saying "Do not bite the hand that is feeding you." The Catholic Church, whose laws are absolutely contrary to the laws of our republic, has fed off of our great principle which guarantees freedom of worship, until it has grown into a vast political Hierarchy. It is now trying to usurp this government, and in time, unless checked, will strike from our Constitution the great principles, under which it has flourished. Its motto is "To Hell With America When Her Law Conflicts With The Laws Of The Catholic Church."

The time is ripe, and rotten ripe, for the Dry forces to combine with the Protestant forces and defeat this monster—**ROMANISM.**

* * * *

THE POWER OF MONEY

SIN-CLAIR goes free.

Money! Money!! Money!!!

That "filthy lucre", by which, nowadays a man's ability for political office is measured and his standing in his community graded. **Money talks**—indeed it does.

Senator Heflin says, "We should have two Courts—one for the poor and one for the rich."

George Remus, the notorius bootlegger and murderer says, "Every man has his price" and his case is convincing proof of his assertion. He has broken every law from the least to the greatest—"Thou Shalt Not Kill" and yet, is as free today as the man who tries to live his life within the laws of man and God.

Clarence Darrow says, "There is no such word as justice in our Court proceeding, merely a matter of smooth book-keeping." Correct he is. No better proof can be furnished than his celebrated Loeb and Leopold case. The sons of two rich Jews, guilty of a crime equally as hideous as that of Hickman, one rich, the other poor, one given a sentence and no doubt a pardon will follow, while the other goes to the hangman's noose.

———o———

Al Smith and Herbert Hoover in their manager's testimony before the Senate Investigating Committee acknowledged having spent this early in the game over a half million dollars. If they admit such an expenditure God only knows how much money they have actually used. If they continue spending at such rapidity in buying votes what will the figure finally total? If Hoover and Smith spend as much in every state as they spent in California the amount will exceed a half million dollars.

And all this money spent by whom?—New York gamblers, in order that they may continue their system of class legislation and the fleecing of the masses.

Here in Wall Street we find the actual rulers of this Republic. These rulers are kings. Their realm, the Union; their subjects, the citizens of the Union. Here sits the bondholder—"a prosperous gentleman." His wealth is securely fastened in a national bond—beyond the reach of fire and flood. No risk of trade does he run. No taxes does he pay. He lives on the taxes others pay—verily "a prosperous gentleman."

His retainers sit in the Cabinet, in the Senate, in the House. Is he afraid of the law? Why, the judge was his lawyer and still is his tool. Does he tremble when the editor passes? Hardly. The editor loves free rides, fat advertisements and buyers of big blocks of doubtful stock. Does he regard the public? With a snort of contempt he loathes them. Does he obey State Constitutions? He tramples them until they are flat and lays his monopoly upon the violated laws as he would lay steel rails on cross-ties. He knows the power of money, and he knows it has qualities not analyzed in the books. He knows that the man who has it rules the men who haven't.

The Wall Street influence is the chief criminal of the age. It represents the spoilation of the producer by the non-producer; the

plunder of the weak by the strong; the rifling of the greenhorn by the sharper.

Not one dollar did the bondholder of Wall Street ever add to the Nation's store of wealth. Not one dollar did the banker, railroad president, stock speculator or trust organizer ever produce, yet he is the ruler of the land.

And you say "what are we going to do about it."

There is only one hope and that is the people's ballot in the forthcoming election.

* * * *

HOOVER AND SMITH

Will Rogers, the American humorist, begins all his lectures and newspaper articles with this phrase, "Well I only know what I see in the papers." Will's information is certainly limited, because by the time the news of today passes through the Catholic Presses filter it is so polluted that the reader only sees what the "Power on High" wishes him to see.

This bigoted press tells us that it is Hoover and Smith, they tell lovers of clean Government that they must hold their nose and swallow one of these, however hard the dose may be.

For the past several years, the British foreign office has been represented in our Cabinet by Herbert Hoover, but now we are informed that he will be promoted to Presidency for his faithful services to **John Bull** and others.

For many years the Pope of Rome has been represented in our Government by either a cabinet officer, a private secretary to the President, or some other high position, but we are now informed **through certain channels** that the Pope has decided he must have a **subject** as President of these United States.

If these two men head the old party tickets the depths of political degredation will have been reached.

The pity of it! To think that our system of popular Government, so manipulated and so wire-worked, that Jefferson's party will offer a Tammanyite tool of Wall Street, and Lincoln's party offers an Englishman who is putty in the hands of big business, and who connives with them to **cheat the masses.**

We had hoped that when Wilsonian Government had been so completely repudiated in 1920 that we were rid of two people. One, this Englishman Hoover, with his tyrannical wheatless days, his despotic meatless days, and his searching of smoke houses and private homes. We watched him manipulate millions of dollars to his first love—England, and the old world. We said nothing lest we be

thrown into jail. But when Warren Harding rode into the White House just because he was the opponent of Woodrow Wilson and the League of Nations we breathed with relief, because we thought it was the last of Hoover.

Not so! Big business needed Hoover at Washington, and they forced Harding to go before the Senate and demand his confirmation. Hoover is still there—looking out for big business.

There was another man we thought we would hear nothing from after the 1920 Democratic defeat, and that was Joseph Tumulty. This Catholic's dictatorial manner and favoritism to the Catholic Church and its societies was disgusting and alarming. Tumulty helped bring afout the Democratic defeat, which the party has not yet been able to overcome, and so it behooved the Catholics to quit dabbling in American politics. However, they did not but went to work with an unlimited campaign fund and with the "tolerance cry" they have today forced the issue of Catholicism vs. Protestantism.

Hoover or Smith will be such a bitter dose that "Old man peeple" will rebel. The sooner party leaders realize this the better.

America is still Protestant. America is still a believer in Democracy. Never will the liberty loving people of America vote for a man who is an insult to the memory of those men of the Revolutionary war whose blood was shed that we might have an independent country, dominated by no Pope nor King.

* * * *

THE CATHOLIC PRESS

There are two kinds of Catholic newspapers, one the paper owned by the Catholic people, the other the paper controlled and dominated by the Catholic Church through its police of boycott. A representative of the former group, is the "Tablet", of Brooklyn, N. Y. This weekly has just celebrated its twentieth birthday, and its review by this scribe might do much toward the edification of our reader.

On the front page is a full length portrait of "Our Holy Father who graciously deigned to grant, with particular affections, the Apostolic blessings." A supplement to the Anniversary gives us a complete photo-gallery of Virgin Priests and their commendation for "The Tablet" and its good work in "Making America Catholic."

In the news section we find many interesting items such as the Catholic's fight on public schools, a condemnation for all anti-Catholic literature; a picture of a bunch of negroes receiving the sacrament from a white Priest, an announcement that the author of "Abie's Irish Rose" has confessed the Catholic faith; a slap at Protestantism by Dr. Nicholas Murray Butler; and the Catholics only reply to

Watson's anti-Catholic literature, which is, that he (Watson) sent his daughter to a Catholic school. There is much other similar bosh which is disgusting, disgusting indeed to this "lowly, intolerant, bigoted, 100% American."

But let us come to the purpose of this editorial. The editor after writing several paragraphs why the **press must be Catholic** closes with these words:

> And if we are challenged with speaking rashly, we respond by quoting the words of Pope Pius X: "In vain will you build churches, give missions, found schools, all your work will be destroyed, if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press."

Sleeping America! Do not such statements as these from Rome awaken you to the sense of danger we are **now facing.**

All of this Al Smith propaganda completely proves that the Catholics of America have followed out the demands of this Italian Pope; that they have captured the great institution of "Free Press"; that they have succeeded in making it impossible for you to read an unbiased and unprejudiced newspaper; that they have made it impossible for you to learn the facts in regard to the damnable Roman Catholic Hierarchy.

The blackest lie in the world can be repeated to us each day through the press until we will actually believe it is the truth. So it is with the Al Smith falsehoods. This infernal New York Eastsider has been painted so often to the public as the wonder man, as the reincarnation of Thomas Jefferson, if you please, until some protestant people have accepted these campaign lies as facts.

America is in a state of **coma** because a Catholic Press will not give to the people the facts pertaining to the awful curse of **P-O-P-E-R-Y.**

We are sick and tired of the everlasting yawp about our intolerance simply because we oppose Al Smith's Catholic Church, his church which is in reality a state, and which denounces our Protestant marriages as filthy concubinage, etc.

We are angered to our depths by the insolent manner in which this foreign church is endeavoring to capture our Republic by electing a Catholic President.

Some day, these impudent traitors to our Constitution and our Democratic institutions will over do it and then something bad will happen.

* * * *

THE SOUTH AND AL SMITH

Every week or two Julian Harris, Editor of the Columbus, (Ga.) Enquirer Sun, writes a card to the New York Times in which he paints a false picture of Georgia's attitude toward the "second Thomas Jefferson", Mr. Smith. We don't blame the poor fellow because if he did not tell "how Smith opposition had dwindled", etc., his writing would find its immediate way to the trash pile. **To publish the truth about Smith's opposition** is not the game these New York papers are playing.

These writers, like Harris, et. al, are either deliberatly falsifying or else they have absorbed so much of Smith propaganda they are blind to the truth.

To know the facts one only has to get out and mingle with the masses. We have traveled over the Southern states, and through Georgia extensively for the past several weeks. We soon learned that which should be apparent to any unbiased person; namely that 90% of the country people are opposed to Smith.

These rural people, who, thank God, are in majority, have not centered their support for any one candidate, but they are unified in their antagonism to Smith.

Too much education work has been done in the South among the farming people by such leaders as Watson and others for them to support a tool of the very interests which have robbed them of their labor.

With Smith as the Democratic Nominee, the **Solid South** will split, and **split badly.**

Senator Simmons of North Carolina in reply to a syndicated articles announcing his change from opposition to support of Smith, denied the charge and expressed to a certain extent the prevailing sentiment in the South.

"My convictions upon the subject are so profound that I know of no circumstances under which I would change my attitude toward the candidacy of Mr. Smith. Early in this campaign I made public a statement in which I declared my opposition to Mr. Smith and stated I was opposed to him because I believed his nomination would be unfortunate for the party in the country at large and especially dangerous to Democratic harmony and supremacy in the south. I have not changed my views. I am as much opposed to Mr. Smith as I have ever been. Indeed, later developments have strengthened my conviction that his nomination would be disastrous to the Democratic party. The inimation that I thought that the nomination of Mr. Smith certain is also utterly erroneous. On the contrary, I do not believe either that Mr. Smith will be nominated, or that he could or would be elected if nominated."

ROMAN CATHOLIC HIERARCHY

BY
THOS. E. WATSON

CHAPTER XV.

Celebration of "The Last Supper" by the Savior and his disciples; The Savior's words as to the bread and wine merely symbolic; Refutation of the dogma of Transubstantiation; To accept it would destroy the whole fabric of Christianity.

One of the simplest things that you can ever read is, the New Testament story of The Last Supper. The Teacher and his disciples were Jews and they clung to the historic observances of their people. Christ, indeed, was what you might call "a good Jew." He formally, punctiliously celebrated the national festivals. He told the cured leper to go and purify himself at the temple. He constantly quoted the Old Testament. His Sermon on the Mount is nothing in the world but a luminous summing-up of the teachings of the Jewish patriarchs. There is not a thought in the Sermon that cannot be traced back to the Talmud, from which it can be traced to the older religions and moral creeds of the East.

Likewise, Christ honored the old Hebrew prophets; and in his beautiful allegory of Dives and Lazarus, he makes "Abraham's bosom" the symbol of eternal rest and bliss.

You remember the passage where Jesus goes to the Temple of his people—as he had often gone before—and where he finds the courts degraded to the sordid purposes of the market. Traffic in bullocks, sheep, doves, &c., was polluting the church. The keen money-changer who had gathered up, beforehand, the ancient coin in which temple-dues had to be paid, and who was exchanging this, at exorbitant prices, for money not current in the temple, but which was equally valuable for ordinary commercial purposes—he, also, had invaded the holiest temple in the world to despoil his victims.

With the indignation of a good and devout Jew, Christ scourged these mercenary people out of the temple, saying that they had defiled—what? His Father's house! Not only did he revere the place, but his wrath against those who did not revere it led him into the only acts of angry violence that he committed during the whole of his ministry.

He overturned tables and benches, upset bird-cages, lashed the money-changers, drove out the whole venal crowd—not because they were doing anything wrong in itself, but because they were profaning a Holy Place, dedicated to the worship of the Hebrew God.

He did not disturb the priests of the temple in the performance of their sacrificial rites; he did not denounce, or endeavor to extinguish the sacred fire.

Now, let us pass on:

It was time to celebrate the Passover; and every Hebrew was preparing to have the customary material for the traditional observance.

Bread, wine and lamb—these constituted the commemorative supper, in which the Israelites celebrated their escape from Egyptian bondage.

Millions of lives have been lost because of disputes concerning the meaning of certain things which took place at the supper. Tons and tons of books have been written upon the religious disputes growing out of it. Looming up now, are black clouds, all round the horizon, premonitory of other storms to beat upon this unhappy world, because of what the Roman "church" contends to be the significance of what was said and done, at one of the thousands of Passover suppers that were eaten in Jerusalem on the night that Christ was arrested.

"Where shall we prepare for You, Master, to celebrate the Passover? That, in substance, was the question asked of Christ by Peter and John. His answer, in substance, was—

"Go into the city, and as you enter, you will meet a man carrying a pitcher of water; follow him, and enter the house which he enters; then say to the master of the house: 'Where is the large upper chamber where our Teacher can eat the Passover with us? He will make all things ready.' "

These directions necessarily indicate that the house was near the city gate. The name of the owner is not given. The arrival of Christ at the house is not described. Whether he was welcomed by the owner, and conducted to this "assembly room," we are not told.

We hear the directions given by Christ; and the next scene, without prelude of any sort, is that of the Teacher and his disciples, stretched in a half-reclining attitude on couches alongside the table—after the Eastern fashion—and comfortably enjoying their supper. Apparently, the meal is a substantial one, with plenty of lamb, plenty of bread and plenty of wine. Evidently, there is a bowl of gravy (sop) or some such side-dish on the board, for Christ designates his betrayer by dipping a piece of dry bread into this sop, and handing it to Judas—who immediately went away.

While the meal was in progress the Teacher had brought up the subject of his approaching death. He declared that one of his Twelve would betray him. This created the livliest sensation around the table. "Is it I, Lord, is it I?" From lip to lip the eager, terrified question ran, until at length Judas Simon, of Iscariot, was forced to ask, "Is it I?" and Christ answered—

"You have said it!"

One of the most incomprehensible things about the ordinance of the Last Supper is that John, the beloved disciple, does not relate a single thing that takes it out of the ordinary sort of Passover suppers, save that he emphasizes the fact that **Jesus washed the feet of his disciples**; and appeared to ordain it as an observance, indicative of **humility, brotherhood, and equality.** Not a word does John say about breaking the loaf, and handing the cup.

Let that pass; we will turn to Matthew, and see how that Apostle related the circumstances:

"Then as they were eating, Jesus took a loaf; and having offered a blessing, broke it and distributed it to His disciples saying, 'Take it, eat it; this is my

body'. And taking the cup, and offering a blessing, He gave it to them saying, 'All of you drink of it; for this is my own blood, that of the New Covenant, which is shed for the removal of many sins.

" 'I tell you, however, that at present, I will not drink this produce of the vine, until that day when I shall drink it with you, new, in the Kingdom of my Father.' " '

Now apply your common sense to that, and tell us what it means. There is Christ, the man, eating bread and meat, and drinking wine. His body is intact; his blood inside his veins.

He takes up one of the loaves of bread, breaks it into pieces and says to the Twelve, "This is my body; eat it"—and they do. What did they eat? Did they eat bread which disappeared forever by the natural process of digestion and elimination? Or did they devour the body of Jesus Christ?

If they ate the actual body of Christ, what was it that Pilate crucified?

When he blessed the wine and handed it around, saying, "This is my blood," what was it the disciples drank? Was it wine, or was it the actual blood of Christ?

If they drank his blood, what sustained life in him during the agonies of Gethsemane, the trial, and the walk to Golgotha?

On matters of such absolute simplicity, it seems miraculous that the subtleties of theologians should have been able to confuse, delude and infuriate myraids of human beings.

Christ's mind was poetic, rich in imagery. He delighted in symbol, allegory and parable. He called himself, variously, the Shepherd, the Vine, the Way, the Bread, the Life.

So, when he broke one of the loaves and distributed the pieces to his disciples, saying, "This is my body," he meant no more than to say, "This is symbolic; as I break this loaf, so my body shall be broken; eat the bread, in remembrence of my sacrifice."

So as to the wine:

His reference to it was symbolical.The disciples could not have drunken Christ's blood at that time, for every drop of it was in his veins.

But the most unanswerable proof of the symbolism is, that Christ refused to drink of that cup with them, saying, that he would wait until he could drink new wine with them in the kingdom of his Faher.

Of course, he could not have meant that he would, in Heaven, sit down with his disciples and drink his own blood!

Jesus himself said that what his disciples were drinking was "the fruit of the vine.,, But where he further speaks of drinking it new with them in the kingdom he is, again, symbolic—for we cannot suppose that either blood or wine is to be drunken in the land beyond the grave.

Remember this: At about the same hour that Christ was rising to break the bread and pass the cup, at the Passover Supper, every other Jew who was

the master of a house in Jerusalem, or who had come up to the city to celebrate the national festival, was doing exactly the same thing.

It was the custom for the man of the house to rise and break the bread; the custom, for him to pass the wine-cup. Therefore, Christ's action, instead of being peculiar, was orthodox—the difference being that he likened the broken bread to his body; and the wine, to his blood.

Did He mean that the Passover of the Jews should thus be transformed and perpetuated as a sacrament of his own? John omits the incident, as not worth recording. **He had heard Christ use practically the same language in Capernaum, and had heard him explain it away.**

Matthew relates the incident as a mere matter of fact. There is no hint of the institution of a perpetual rite.

Luke, who was not a Disciple, and who was not present, adds the words, "do this in remembrance of me;" but even Luke does not intimate that the words applied to anything more than the act then in progress—eating and drinking.

Pray, bear in mind the universal Jewish custom, at the celebration of the Passover. It was the national custom for the master of the family to break the bread and bless it; to bless the cup of wine and pass it. "Blessed be Thou, our God, Who givest us the fruit of the vine." And as to the singing of the hymn afterwards, that is done, to this very day, by "good Jews" everywhere. Consequently, you must recognize the immensely important fact that Christ did nothing which custom had not prescribed for the master of the feast.

Now in Capernaum, shortly before, he had said to the Jews, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (John VI., 27-60.) The Jews murmured at this saying, **whereupon Christ explained that he had not used the words literally, but figuratively. He only meant that they should live by his commandment.**

The Roman Catholics have reared upon the simple facts, such a vast superstructure of folly, blasphemy, extortion and unscrupulous power, that it simply fatigues the scorn and wrath of sane, common-sense humanity. They actually pretend to believe that thousands of priests (including the negro priests) can bring back to this earth the body of Christ, in order that the faithful may eat it! They actually pretend to believe that the faithful may eat it! They actually pretend to believe that thousands of priests (including the negro priests) can bring back to this earth the blood of Christ, in order that the priests may drink it!

In order that the Romanist position may not be misrepresented, I quote from their highest authorities:

The Synod of Trent says: "If any one shall deny that in the sacrament of the most holy eucharist, there is contained really, truly and substantially, the body and blood, together with the soul and divinity, of Our Lord Jesus Christ, and so whole Christ, but shall say He is only in it in sign, or figure, or

power, let him be accursed."

The fathers at Trent declare that: "If any shall say that in the holy sacrament of the eucharist, there remains the substance of bread and wine, together with the body and blood of Our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, while only the appearance of bread and wine remains, which conversion the Catholic Church most appropriately names transubstantiation, let him be accursed."

The Tridentine Council says: "If any one shall deny that Christ entire is contained in the venerable sacrament of the eucharist, bread and wine, under species, when they are divided, under every particle of each kind, let him be accursed."

The Council of Trent asserts that: "There is, therefore, no reason to doubt but that all Christ's faithful people, in heir veneration, shall render this most holy sacrament the same worship which is due to the true God, according to the custom which the Catholic Church has always received."

The Chinese aristocrats are, comparatively, merciful to their children; they stop the growth of the feet, only; the Romanist priesthood is infinitely more cruel—it stops the growth of the mind.

No rational human being ever did believe that a piece of bread and a cup of wine could be transformed into the flesh and blood of Christ. For the first twelve hundred years after the Crucifixion, no such dogma and absurdity was heard of. The Last Supper was observed as a commemorative feast; and it was such a substantial affair that some of the participants drank too much wine—drawing down upon themselves the censure of Paul.

Expanding in power and greedy for more wealth, the priests drew further lessons from paganism, and began to assert the Real Presence of Christ in the bread and in the wine. Here was a new lever of almost immeasureable effectiveness. To reproduce the crucified Savior; to carry him in processions through the streets; to bring him to the bedside of the dying; to elevate him before panoplied hosts of armed men who would kneel reverently as his body was borne aloft; to have him as an inexhaustible asset in their business of raking money from every quarter of the globe—what a superb, supreme advantage!

At first, the congregation in the Roman churches was allowed to drink some of the wine. But, in course of time, the priests began to covet all the wine; and they monopolized the privilege of drinking it. So, it has come to pass, nowadays, that the congregation eats Christ, while the priests drink him, The congregation kneel at the altar rail, each member of it with his or her tongue slightly protruding; and the assistant of the officiating priest comes along, with the consecrated and broken wafer, and places a bit of the body of Christ upon each tongue!

Picture it, in your own mind. There you have a lot of men and women, supposed to be sane, going through a performance whose parallel can be found

nowhere outside the jungle of Darkest Africa. Men and women, kneeling in solemn silence, with their tongues out, awaiting their turns as the priest comes down the line, distributing the body of Christ—placing a morsel on each of the tongues! (For some reason, it is considered "a sin" for the teeth of the Faithful to come in contact with "the Good God" that the Faithful are swallowing.)

The priest takes upon himself the painful duty of drinking all of the blood of Christ; and there is no more indication on his face, afterwards, that he has been drinking the human blood, than there is on the countenances of the congregation that they have been devouring human flesh.

And there isn't a priest under Heaven who believes that he drinks Christ's blood; and there isn't a Catholic layman under the sun who believes he ever ate a morsel of Christ's body. It is a sham, an imposture, a wicked survival of wickedly encroaching churchmen, who boldly defied common sense, at a time when the Pope could dethrone any monarch, and deliver over to ruthless marauders any people who refused him blind obedience.

Transubstantiation. Dreadful word! Countless lives have been sacrificed to it. The fair, the young, the wise, the brave, the innocent, have all gone down before it, to cruel, untimely death. Tortured in the secret dungeon, broken upon the jagged wheel, burnt in the public square, hewn asunder by savage soldiery, torn to pieces by priest-led mobs—how many hundreds of thousands of human beings have been butchered, because they could not believe that a priest could turn bread and wine into the body and blood of Christ? Transubstantiation! There isn't a word in the lexicon that has been more deeply baptized in fraud, in hypocrisy, in sin, in blood!

It is a tax upon the patience of a rational man to refute this debasing dogma of Transubstantiation; but it is a vital part of my subject, and I must go into it.

In the first place, what line of Holy Writ indicates that Christ meant that he should be sacrificed again and again—every time somebody paid a priest to do it? Where is the Biblical authority for toting Christ around through the streets, and "elevating" him, say, at a "military mass?" How can the annual Passover feast be transformed into a daily performance?

There are tens of thousands of priests throughout the world, each of whom can mumble over the bread and mutter over the wine, at the same time. How can Christ's body be at 100,000 different places, and eaten by 100,000 different congregations, simultaneously?

Where is the Christ, the living God, when the Roman Catholics are devouring him on earth? Where does that body and blood come from that the Romanists eat and drink so often?

Has Christ got eatable flesh on his bones, now? Has he drinkable blood in his veins, now? If so, how can he be an invisible, ethereal, spiritual, omnipotent, eternal God?

When 1,000 priests (including the nigger priests) have miraculously re-

produced Christ's body, in 1,000 churches—we have 1,000 Christs in our midst. By what authority do the priests claim the power to multiply his body in that astounding manner? His spirit can be everywhere; but his body was never in more than one place at a time when he was on earth. He himself did not claim the power to multiply himself, corporeally; nor to become invisible; nor to miraculously transport himself from one place to another. In other words, as a man, he was just a man.

But the Roman priests contend that they have his body and his blood in all parts of the world at the same time; and that while an Irish congregation may be eating his body in Dublin, a French church may be donig it in Paris, a Spanish church in Madrid, a Filipino church in Manila, and so on without limit!

How utterly and shockingly absurd!

Was Christ, as a man, dead when taken from the cross? He had said he was to die; the Roman executioners pronounced him dead; those who buried him thought him dead. The whole farbic of Christianity rests upon that very bed-rock, that he was dead.

Without that, the entire Gospel of the vicarious atonement fails. He was sent to dies, and died. If that isn't true, then our religion is founded upon a myth.

Now, then—

Christ, as a man of flesh and blood, having died, as all other men die, what became of his flesh and blood? It was not a man of flesh and blood that ascended. It was an apparition that appeared in the room with the disciples.

When, therefore, the Roman priest turns rice-cake into Christ's body, and ordinary wine into his blood, from what source does that flesh and blood come? Is the flesh that of the dead man who was taken from the cross? Is the blood that of a dead man, about to be buried? (I wonder if American Catholics will never see the hideous nastiness of the doctrine of Transubstantiation.)

Then, again, what parts of Christ's body are reproduced in the rice-flour wafer, to be eaten by the faithful? Is the entire body in the wafer? If not, why not?

And if the whole body is there, and the congregation eats all of the little wafer, then they have eaten Christ from his head to his heels' Gracious God! that men and women should be made the dupes of such a doctrine as that.

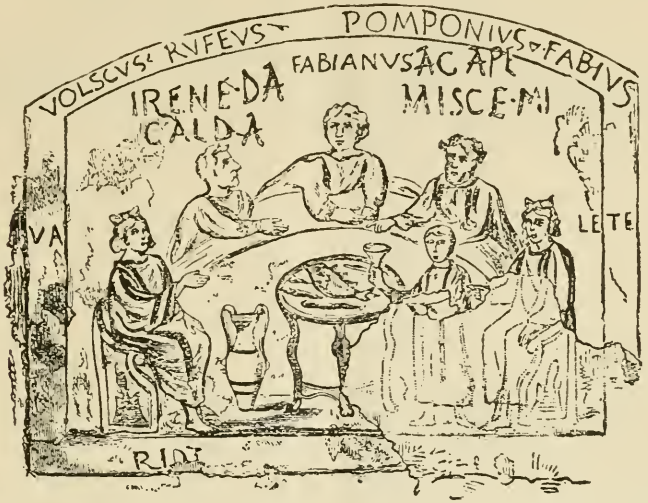
Th poor negro, in the wilds of the Dark Continent, manufactures himself a god, out of sticks, odd pieces of cloth, bones of beasts &c., and he calls it Mumbo Jumbo, but does not eat the god he has created.

The Romanist priest has a small amount of flour cooked into a round, thin wafer; and, having mumbled a Latin phrase over it, elevates it on high and says, "This is Jesus Christ, our God."

We enlightened Americans ridicule the poor African, laugh at his Mumbo Jumbo, and send missionaries to convert him to our faith.

At the same time, we Americans assemble, by the tens of thousands, to

witness the turning of a wafer into "the Good God;" and when the priest has pulled off his trick, all knees are bended and all heads bowed—including that of our President—to the little round wafer of rice-cake, which the priest says he has converted into Jesus Christ!



This is how the early Christians at Rome celebrated the Lord's Supper, as pictured by themselves in the catacombs.

Note the flagon of wine on the floor, and the cup in the hand of the boy, who is apparently handing the wine around. Note the fish on the table, and apparently some long rolls of bread. Three of the seated communicants appear to be women.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of The Watsonian published monthly at Thomson, Georgia for April 1st, 1928.

State of Georgia, County of McDuffie.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared J. E. Teasley, who, having been duly sworn according to law, deposes and says that he is the Business Manager of The Watsonian and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher The Tom Watson Book Company, Inc., Thomson, Ga. Editor Walter J. Brown, Managing Editor Georgia Watson Lee. Business Manager J. E. Teasley.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given).

Mrs. Georgia Lee Brown. Walter J. Brown. J. E. Teasley.

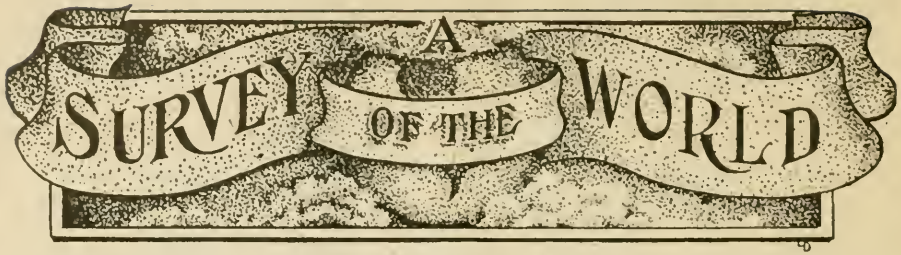
3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state). Mrs. Georgia Lee Brown.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

J. E. Teasley, Business Manager.

Sworn to and subscribed before me this 2nd day of April, 1928.

(My commission expires February 25, 1930.) Howard C. Perry, N. P.



THE POLITICAL SITUATION in the United States presents a bewildering spectacle of local, state and national turmoil. In almost every county, in practically every city, in the State politics of every member of the Union and in the broad fields of national issues, there is difference, division and struggle. Public opinion, however, is directed toward the quadrennial pre-convention campaigns. Every voter is anxiously watching the progress of his favorite in the almost unprecendented race between the candidates to capture the nomination.

A majority of political observers have already picked Gov. Smith and Sec. Hoover as nominees of both parties. It is certain that Sec. Hoover has not been ousted from his standing as the most widely supported Republican favorite. Gov. Smith, also, steadily maintains his apparently undeviating position as the leading Democratic candidate. But the nomination of Mr. Smith at Houston or that of Mr. Hoover at Kansas City is not accepted as a foregone conclusion. That the strength of both men is an incentive for coalitions and attacks of all kinds, has not been entirely overlooked by political writers, but it is a fact that has been minimized. Another formidable barrier to overcome has presented itself in the form of increasing antagonism among minor party leaders. The reading of the history of our national conventions indicates that the leading candidates have been defeated time and again. As a matter of fact, some keen sighted political observers predict without hesitation that neither of the two gentlemen will be nominated.

According to our opinion, this prediction is not only possible, but very probable indeed as ample presidential material can be found within the ranks of either party better fitted for the presidency than the two leading candidates.

* * *

CHIANGO KAI-SHEK, the Chinese Nationalist generalissimo, met an impregnable wall in his hitherto triumphant march to Peking at Tsinan-fu recently in the form of a well organized and thoroughly equipped Japanese military force, which completely overpowered the Nationalist army, reigning terror among its members who viewed the domi-

nation of the hated "conquerors" with consternation.

Japan's intervention again draws the world's attention to the struggle in China. At the time when the Southern Nationalists were marching towards the Northern Dictator's strong-hold at Peking the hostilities have suddenly swerved from an internal war to a conflict with Japan. Meanwhile the Peking Dictator has ordered his troops to cease fighting the Nationalists "because foreigners have become involved in our domestic struggle."

In the press criticism following Japan's intervention, one sees many divisions of opinion as to the real purpose behind her policy. The most logical explanation, however, is that her policy is framed solely for the protection of property and lives of her own nationals. She holds a mortgage on the plant and properties of the Shantung railroad connecting Tsinan and Tsingtau, and is determined to maintain communications between these points, seeing that no further damage occurs. Japan's nationals hold extensive business interests in the Shantung province, and naturally wish to see them unmolested. That her participation in the fighting should be attributed to reasons of self-interest, rather than hostility towards the Nationalists or fear of destruction of the Japanese-supported Chang Tso-lin's authority, must be clear to all who do not suspect her of scheming to divide China into two parts, the northern part of which Japan would maintain virtual suzerainty.

There are certain obvious reasons dispelling the latter inference because, Japan, at this particular time, can ill aford a major military venture. First, the Seiyukai Government of Baron Tanaka holds office by the slenderest margin of votes. Next, Japan's financial condition has not returned to normalcy since the depression of 1926 and 1927. A war with China will certainly destroy the Chinese market for a considerable length of time which is indispensable to the big business houses of Japan. Again, she realizes that she will find what representatives of other powers discovered last year, that intervention in China is certain to be a tremendous undertaking. In all probability, 350,000 men are already under nationalist control, thus necessitating an extended war to subdue such a large force. Further, the Northern Dictator's statement implies that he would join forces with the Nationalists to drive the Japanese out.

At this writing no evidence has been discovered which would indicate that the clash at Tsinanfu was planned by either side. It is inconceivable to believe that the Japanese leaders would have dared to invite an open rupture and its consequences. In like manner, it is unbelieveable that the Nationalist

leaders would have deliberately opened hostilities against Japan when it was evident that this action would invite the enmity of a large and powerfully equipped Japanese military organization. It was apparently one of those spontaneous fights occuring in times of acute tension. That men in the ranks of either side excited beyond control should lose their heads and that their comrades should have gone to their assistance is natural.

There is no justification for considering the clash as the beginning of a war between the two countries. As a matter of fact, determined hostility has not been signified. The restraint manifested by both sides indicates that they are aware of the deplorable nature of the outbreak, and are desirous of reaching a settlement in the pending negotiations. The case today is very similar to the condition existing between Chinese Nationalists and the British a year ago. Then, as now, there was tension and fright and talk of war on both sides, but the difficulties were eventually settled. There is no reason to believe that the present difficulties will not be settled by direct negotiations between the two parties in due time.

* * *

THE NICARAGUAN MINISTER to the United States, Dr. Alejandro Cesar, in a recent address delivered before the American Peace Society attempted to demolish various persistent "misconceptions" generally accepted in this country as to the cause of American relations with Nicaragua. He pointed out that critics of the Administration's Nicaraguan policy who assert that imperialistic America is oppressing and exploiting the Nicaraguans and seeking to destroy their independence are mis-stating facts, saying that "there has always been on the part of the United States in its relations with Nicaragua entire good faith and an invariable purpose to promote the welfare of that country."

Certainly there can be no question or doubt in the mind of anyone as to the friendliness of the United States towards Nicaragua when a review of the cost of intervention is carefully studied. Secretary of the Navy Wilbur, responding to a demand from the Senate, delivered to that body a recent report setting forth the number of men killed and the money expenditures in Nicaragua. At that time twenty-one marines had been killed and forty-five wounded. Sandino is known to have lost two hundred and two men. How many more have been killed or wounded is not certain. The money cost to the government in approximately one year has been $1,590,000. The sacrifice of American lives and the financial expenses substantiate Dr. Cesar's assertion.

Friendly? Yes, but to whom? The Chamorro-Diaz Conservative Catholic crowd who know that they are in a minority, and realize that if a fair election is held the Liberals will triumph, which will mean, among other things, the

end of Roman Catholicism as a State church.

Dr. Cesar goes further in his speech to indignatly scoff at the prevailing opinion among well informed Americans that another purpose of intervention was the protection of Wall Street interests. But unfortunately for him, this statement will not be accepted by the reading public. There can be no doubt that this intervention, so costly in blood and money, whatever the motive, has been in the interest of a few rich bond holders and a discredited and repudiated Nicaraguan government that was the tool of the Roman Catholic Church and a few rich interests.

That the policy pursued by the United States in Nicaragua is deplorable was admitted by many Senators who are ardent supporters of the present administration when Senator Heflin introduced his resolution to bring the marines home.

* * *

RUMANIA HAS AGAIN become the scene of a powerful struggle. A few days ago a colorful, enthusiastic crowd of peasants 200,000 strong was seen trudging over mountains and dales to Alba Julia. This demonstration was the culmination of their great political champion, Dr. Juliu Maniu's long and persistent efforts in awakening the peasant to the need of intelligent concerted action.

The happenings in Rumania are the logical aftermath of events of the past ten years. Before the world war the country was practically living under a feudal system. The wealthy land owners were few, and had hundreds of thousands of peasants who tilled the soil for them. Maniu asserts that the association of the soldiers in the war with men from foreign lands did more to awaken them from slumbering unconsciousness than years of talking, preaching and propaganda had achieved. In discovering others, the peasant covered himself.

Jon Bratianu, probably the ablest statesman Rumania ever produced, being leader of the Liberal Party and favorite of the late King Ferdinand was, therefore, in power when the peasant returned from the war. Immediately recognizing the awakened consciousness in the peasant, he convinced the King that something must be done to satisfy his demands. Consequently land and franchise were granted thus making the peasant a land owner and voter. It did not take him long to realize that the two Liberal reforms were virtually non-existant, and instead of his condition improving it was growing worse. To his utter amazement he discovered that no matter how strongly he came out to vote, the result was always the same—the Bratianu Government was returned. In exasperation he turned to Maniu who had been his teacher and leader for many years. Maniu had always fought consistently and aggressively for the peasant, who, in turn, was devoted to him. When

the recent march toward Alba Julia began only a few hundred were in the ranks, but before reaching his destination it is reported that from two to five hundred thousand peasants had joined his forces. On their arrival a potent warning was flung at Prime Minister Bratianu, whose political power has dominated Rumania for two decades. The demands sum themselves up in the retirement of Bratianu and his replacement by Maniu. But is seems certain that neither side will be in haste to resort to violence. Maniu's peasant followers cannot afford to be put into the role of endangering the safety of Greater Rumania, and if Briaianu uses the army against the peasants a storm would be caused that probably would overwhelm him.

Prince Carol, eldest son of Dowager Queen Marie, who abdicated the throne and now aspires to regain the powers which he too lightly cast away, is anxiously watching the strange drama. Popular opinion held in Rumania last winter was that he could not come back as King. But there was a strong belief that should the Nationalist Peasant Army take over the government, Carol would come back as Regent. Maniu remains silent on this point but according to lastest reports the peasant army has disavowed any connection with his attempts to return to Rumania.

POLAND HAS BEEN the scene of many activities since the war. At the time of the signing of the Armistice she had no frontiers, no army and no administration. Military organization, education and police personnel had to be reconstructed. Ruins vastly more numerous than those of France or Belgium had to be re-built. As this immense task was commenced, a Bolshevist invasion brought almost complete ruin to all that had been accomplished toward reconstruction. Following this a crop failure of many years occurred, and she was a country without capital or credit. It was apparently a hopeless situation.

But out of all these difficulties Poland has now emerged. In less than a decade, with practically no available material, she has fulfilled all the elementary tests of national existence. She boasts an area of 150,000 square miles, ranking fourth in area of land under cultivation in Europe. Large coal deposits in Upper Silesia assure a considerable industrial development, and oil has been discovered in large quantities over a distance of 300 miles along the southern border. All of her various services have been reorganized and are operating successfully. Manifestly, the job of re-creating a unifed nation has been a difficult one, requiring masterful leadership with slow and tedious toil.

Paderewski, statesman and

(Continued on page 159)

BREAKING LOOSE IN GEORGIA

BY

THOMAS E. WATSON

ED NOTE:—At this time The Watsonian would not reopen a discussion of the celebrated "Leo Frank Case" had not a well known New York paper recently falsly accused the State of Georgia in a two page magazine article in reference to this case. We would have no interest in this article other than to clear our State's fair name had not this New York paper carried Mr. Watson's picture with this comment: "The late Tom Watson, editor of The Jeffersonian, one time aspiration for President, took an active part in the moulding of public sentiment. His campaign against Frank was perhaps the most infamous ever directed against an accused person. Soon after Frank's arrest the Jeffersonian said: 'Our little girl—ours by the eternal God! has been pursued to a hideous death and bloody grave by this filthy Jew of New York.' " The New York paper further quoted an editorial by Jack Cohen of the Atlanta Journal. 'Tom Watson has cost Georgia more than 10,000 great men can rebuild in 20 years. He has personally sown the seed of violence and hate and anarchy throughout Georgia. God may be able to forgive him but Georgia will never be able to forget him and his hellish work."

In printing below an editorial by Mr. Watson from the Columbia Sentinel of October 25th, 1920, we only want to call to your attention two facts. One is with reference to the editorial by Jack Cohen. Watson was elected by the people of Georgia to the United States Senate over Cohen's candidate, Hoke Smith, and The Atlanta Constitution's candidate, Hugh Dorsey by a vote which more than doubled his two opponents. This proves that Georgia not only "forgot the hellish work" but approved of his actions with reference to the Frank case. Now you will note what Mr. Watson says in reference to W. J. Burns and his unlawful work in Georgia for Frank. Jew money brought this detective here to try and bull-doze the Jury and the witnesses. He got by with these tactics in Georgia but he is now under sentence in the District of Columbia for the same crookedness he did in Georgia. We refer to his shadowing the Sinclair Oil jury.—W. J. B.

BREAKING LOOSE IN GEORGIA

If hell had to break loose somewhere, better have Tom Watson turn it loose now in Georgia, that have European conscription for foreign wars break loose in a million American homes two or three years from now.

Maine in one way,, Georgia in another, show that the war League of Nations is dead. That is the main thing.

The unpleasant feature of the Georgia demonstration is that Watson represents fifteenth century bigotry in his hatred of Jews and Catholics. It is surprising that a man able to write Watson's excellent history of the French Revolution should think on religious subjects in 1920 with the brains of Torquemada."

The last paragraph of the above clipping, from the Washington, D. C. Times, give me the excuse to say what I was asked to say in my campaign speeches in Macon and Atlanta—and refused to say.

It seemed to me that it would not become me, to do so then.

I now most positively deny that I have any prejudice whatever against the Jews, as a race or against Catholics because of their faith.

The position I took against Leo Frank would have been taken against any Gentile, had he been the depraved criminal that Frank was.

Anybody who will read the September, 1915, issue of "Watson's Magazine," will be convinced of Frank's assault on the little factory girl, Mary Phagan, who lost her life in defense of her honor.

She was cruelly choked to death with a cord, and Frank had the negro, Jim Conley, to help him take her body to the cellar, with intent to cut it up and burn it.

A fouler crime is not outlined in the Jewish code, and they themselves would have condemned him to death, had they known the terrible proofs of his degeneracy and diseased sexuality.

How many people who have blamed me about that case, are aware of the fact that Frank's uncles who owned the pencil-factory in which Frank assaulted and murdered the Irish girl, paid her mother damages, for the loss of her lovely little daughter?

Does Adolph Ochs know it?

Does Mr. Brisbane know it?

Does Mr. Hearst know it?

Frank was given a perfectly fair trial, by a judge who was a model of fairness, and a jury that has never been impeached.

The evidence against him was absolutely conclusive.

The Supreme Courts of Georgia, and of the United States confirmed the verdict of the jury.

The extremes to which the defense went, were unprecedented and shameful.

The governor of Georgia was the law-partner of Frank's lawyers: and this governor commuted the sentence.

In other words, one of Frank's lawyers saved his neck, for a while.

Does my friend, Arthur Brisbane know that?

A finance committee was formed by the Haas Brothers to raise funds for Leo Frank.

Why did this particular criminal need a finance committee?

The Jews were held up, from Maine to California; and Frank's leading attorney, Mr. Luther Rosser, a very able lawyer in civil cases, deliberately flung the race issue into this case, in order to milk the Children of Israel.

Luther doesn't amount to much as a criminal lawyer; and the unprofessional manner in which he botched the Frank case, aroused my contempt.

I admit that the manner in which Burns, "the Great Detective" bragged and lied; the manner in which Burke, another great detective, tried to scare off the witnesses whose testimony against Frank was most convincing; and the manner in which the daily papers were bought up; and the manner in which a governor was giving his personal help n the manufacture of that extremely extraordinary motion for a new trial; and the infamous libel which John Cohen wrote for his Atlanta Journal against the Georgia courts—I admit that all this and other things got me worked up on the Frank case.

A young man of North Georgia came to my house to tell me that he himself had been a clerk in the law offices of the Rosser-Slaton-Phillips firm, and had seen Governor Slaton working with Burke on that extraordinary motion in Frank's behalf.

(He was accompanied by the son of my friend, Ernest Williams—the brave Thomson boy who was killed in the Argonne Forest.)

Then I knew exactly how Luther Rosser went to the governor's home at midnight, and held a long secret session with him.

Then a Jew, living near Leo Frank's home, wrote me some revolting details about the real life of this typical victim of deseased sexuality.

As a matter of fact, Dorsey's argument to the jury, and my treatise on the case will show that Dorsey did not make the most of the sworn testimony.

He never did comprehend the full power of the evidence of Monteen Stover nor of that of the Atlanta policeman who arrested Frank and took him to where—cold, white, alone with death—lay the body of one of the finest blossoms the Irish race has ever produced.

I was not pursuing a Jew because he was a Jew—No!

I was after a beastly monster who had come down here from New York,

and who believed he could do anything with the girls who worked under him.

Never once did I contemplate illegal measures against Frank; if Dorsey had taken my advice, the Cob county Vigilants would never have appeared on the scene.

My letter to Dorsey, who was taking his vacation at Lavonia, simply suggested we take Leo Frank back to Fulton county by a writ of habeas corpus—treating Slaton's communication as null and void.

Dorsey didn't have the guts to do it.

Then the Cobb county vigilants carried out the sentence of he jury and all the courts.

A man's own lawyer has no right to alter his legal condemnation.

As to hating the Jews—that's all bosh; there isn't a drop of anti-semitism in my blood.

Every Jew in Thomson will tell you so.

One of my closet friends was Adolph Brandt, the Augusta lawyer under whose roof I slept many a night, as he spent many under mine.

He was a big man—lion hearted and as generous as a prince; he grieved himself because of the loss of his only son.

Abe Lesser, Charlie Mandel, Sol Sarling, Phil Sarling, Henry Cohen—Ah! We had some pleasant associations in the old days.

How could any man of sense depreciate a race that has survived the ravages of the centuries?

The captive Jew wept on the banks of the Tigris and Euphrates; the Jew is still here, where are those who bound him with chains?

Palestine has been the football of conquests, but no conqueror ever conquered the Jew.

The Roman Church, derived from a Jew, did its utmost to extirpate the race; expelled it from Spain, and huddled the Jews at Rome in a filthy ghetto.

At present, the pope borrows from the Jews, and leans for support on every rich Jew in every city of the world.

There is no grander thought than those which are bound in the Old Testament. Ezra may have written it all, and, if so, Shakespeare was a modern Ezra.

"Absolom, my son! Oh, my son Absolom!" is matched only by the plea of old King Lear—

"Oh! Cornelia! Linger yet awhile!"

Gambetta! The inspiration of the French when they most needed it! The creator of the present French republic which Millerand means to betray to the monarchists.

Gambetta was a magnificent statesman, an orator equal to Mirabeau, a democrat in the sense that Thomas Jefferson was—a Jew whom the whole world admired!

Take away from literature, art, and music that which the Jew has created, and see how much you will have lost.

Take from charity what the Jew has given, and recognize the lessening of its treasury.

What sort of a race is this which gives a Jew to rule the British Empire—Disraeli—and Jew to ressurrect the Republic in France, Gambetta, and a Jew to rule the Turkish Empire—Enver—and Jew to bridle, saddle, and ride a United States President—Baruch?

Hate the Jews?

(Continued on Page 159)

LIFE OF THOS. E. WATSON

By His Grand-Daughter
GEORGIA WATSON LEE

CHAPTER XVI.

RURAL FREE DELIVERY OF MAILS

Having been reared in a "truly rural" community, Mr. Watson knew of the difficulty the farming class of people experienced in receiving mail of any kind. He knew that to drive several miles to the little settlement Post-office twice a month, requiring a full day's journey, was not only inconvenient, but unjust to the farmer. Doubtless Mr. Watson himself as a young boy made these trips for the family, awaiting eagerly the newspaper that was two, sometimes three weeks old. Early in his political career, even before he was elected to congress, he determind to ameliorate this condition if it were in his power to do so. Aside of his desire to ease the burden of the farmer was a wish to make possible the delivery of his own paper, "THE PEOPLE'S PARTY PAPER," promptly to the country people, the majority of whom were his ardent supporters.

During the session of the 52nd Congress, as the record shows, Mr. Watson endeavored to secure $100,000 for experimental purposes of Rural Free Delivery. In this effort he was unsuccessful. It was not until the second session on Feb. 17th, that he succeeded in putting through an amendment to the annual appropriation of Free Delivery of Mails.

The Amendment directed that $10,000 be used for "truly rural" free delivery as you will note from the editorial reprinted below from Mr. Watson's "People's Party Paper", Feb. 24th, 1893, one week after the amendment had passed.

FREE DELIVERY TO FARMERS

"The annual appropriation for free delivery of mails was, until the present administration, confined to cities of over 10,000 inhabitants. At the suggestion of Mr. Wannamaker, an experiment was made in smaller towns, enjoying daily mails, but as yet no country neighborhoods have obtained the privilege.

We quote from the Congressional Record.*

The Clerk read as follows:

For free-delivery service, including existing experimental free-delivery offices, $11,254,943.

Mr. Watson. I have an amendment which I send to the desk.

The Clerk read as follows:

Amend the paragraph so as to read as follows:

"For free-delivery service, including existing experimental free-

* Refer to Record for February 17th, Pages 1759 and 1760, Vol. 24, Part 2.

delivery offices, $11,254,900, of which the sum of $10,000 shall be applied, under the direction of the Postmaster-General, to experiment free-delivery in rural communities other than towns and villages."

Mr. Holman. I reserve the point of order on that.

Mr. Watson. This reduces the expenditure provided for in the bill.

Mr. Henderson of North Carolina. I desire to reserve a point of order.

The Chairman. A point of order has already been reserved.

Mr. Watson. Mr. Chairman, the paragraph under consideration provides for the expenditure of $11,254,943 for free delivery service. My amendment reduces the amount of that expenditure and simply directs that the Postmaster-General shall apply $10,000 of the appropriation to experimental free delivery in rural communities.

Mr. Loud. That is already provided for; the gentleman will accomplish nothing by this amendment.

Mr. Watson. It is not provided for in rural districts other than towns and villages.

Mr. Buchanan of New Jersey. The experiment is going on now.

Mr. Loud. And has been for two years. Nothing can be gained by the gentleman's amendment.

Mr. Watson. There is no experimental services in rural communities other than villages and towns.

Mr. Buchanan. You mean "truly rural."

Mr. Watson. Yes, sir; the real country.

Mr. Holman. I think there is some misapprehension as to the laws on the subject. I would like to ask the gentleman from North Carolina in charge of this bill what the existing law is?

Mr. Henderson of North Carolina. There is no law on the subject providing for rural or experiments in that direction. There is a law which provides for experiments in small towns and villages, and forty eight of these now have free delivery. That condition is preserved in the bill. But no provision is made for rural free delivery.

Mr. Watson. I understand Mr. Chairman, that the point of order will not be insisted upon.

The Chairman. The question is on agreeing to the amendment of the gentleman from Georgia.

Mr. Henderson of North Carolina. So far as I am individually concerned, Mr. Chairman, I would have no objection to such an experiment. But I thought it proper to reserve the point of order, not knowing what other gentlemen might think of it.

Mr. Loud. Are you satisfied in your mind that this is not substantially the present law?

Mr. Henderson of North Carolina. I am not entirely satisfied.

Mr. Caldwell. There is no provision for rural districts.

Mr. Henderson of North Carolina. Oh, I am perfectly satisfied that there is no law in regard to experimental delivery in rural districts.

The Chairman. The question is on agreeing to the amendment of the gentleman from Georgia.

The question was taken; and on a division there were—ayes 49, noes 50.

Mr. Watson. No quorum.

The Chair appointed as tellers Mr. Watson and Mr. Henderson of North Carolina.

Mr. Watson. I would like to have a few moments, with unanimous consent, to make a statement in reference to this matter.

Several members. Go on.

The Chairman. Unless by unanimous consent, pending a division no debate is in order.

Mr. Watson. I have asked unanimous consent.

The Chairman. It there objection to the gentleman proceeding briefly in explanation of this proposition?

There was no objection.

Mr. Watson, Mr. Chairman—

Mr. Loud. Does the gentleman withdraw the point of no quorum?

The Chairman. The Chair does not so understand.

Mr. Loud. Then I shall object.

Several members Too late.

Mr. Caldwell. I make the point of order that the gentleman is too late. Unanimous consent has been given.

The Chairman. The chair thinks the gentleman is too late.

Mr. Watson. Mr. Chairman, the present law provides for an experimental free delivery in rural communities; but as I understand it—and the chairman of the committee, the gentleman from North Carolina (Mr. Henderson), made the same statement to the House—the law has been construed to mean cities, towns, and villages, and there are now in operation experimental Free-Deliveries in certain towns and villages.

The law expressly provides for rural communities and it seems to be where the general law makes such provision there is no hardship in taking a small amount from this appropriation, only $10,000, and appropriating it for experimental free delivery in absolutely rural communities, that is to say, in the country pure and simple, amongst the farmers, in those neighborhoods where they do not get their mail more than once in every two weeks, and where these deserving people have settled in communities 100 years old and do not receive a newspaper that is not two weeks behind the times. The amendment proposes not to increase the appropriation; it actually diminishes by a nominal amount, but takes $10,000 of it to be provided for experimental free delivery in absolutely rural communities instead of towns and villages which the authorities construe to mean rural communities. In other words, I think that a part of the money ought to be spent in the country where the law provides it shall be spent and having made this statement, if we can have another division, and the committee is aganst my amendment, I will yield to its will.

Mr. Henderson of North Carolina. Mr. Chairman, the only law on the subject at all is in the very language used in this appropriation bill.

"For free-delivery service, including existing experimental free delivery offices."

That is all the law now on the statute books in regard to this question.

I do not want the statement of the gentleman from Georgia in

regard to there being a law on the statutes as to rural free delivery to go without correction.

Mr. Watson. Mr. Chairman, this delivery in the small towns and villages is called rural free delivery.

Mr. Henderson of North Carolina. But as a matter of fact there is no law except what is stated here in this appropriation bill.

Mr. Holman. Mr. Chairman, I would like to say a word about this matter. The district of which I have the honor to represent is situated in the midst of a great intelligent body of farmers, and so far as I am informed the sentiment is generally that this would be an unnecessary expense. It has been discussed in the public print.

This amendment means an increased appropriation of $10,000. Upon its face it simply diverts $10,000 from the proper fund, but it has of course got to be made up. I am very confident that the people of this country do not care to have the taxes imposed upon them increased by what they deem to be an unnecessary expense.

A Member. Do I understand the gentleman from Indiana to say there is no circulation of mail among the farmers of his district? (Laughter).

The Chairman. The committee is divided. Debate is not in order. Does the gentleman from Georgia (Mr. Watson) insist upon this point of no quorum?

Mr. Watson. I stated if we could have a rising vote, I would submit to the decision of the committee.

The Chairman. Without objection the Chair will again put the amendment to the committee.

The committee again divided, and there were—ayes 79, noes 41."

The amendment was adopted by the House. This opens up the way for the farmers to secure services on an equal footing with the residents of the towns and the cities. It is one of the first instances in which the government has put itself in daily touch with the citizens of the rural community. It followed up by successive Congresses, this entering wedge may cleave the way for a system of inter-communication that will remove the great inconvenience and cause for dissatisfaction in country homes. As a first step, its importance can not be over estimated."

Around this nucleus of $10,000 "the greatest civilizing agency of the century", according to President Cleveland's Postmaster General, was built. The project grew so popular and successful that it is today heralded as the most helpful piece of legislation ever enacted to mankind.

Let us quote from the Congressional Memorial Services to Thomas E. Watson.

Senator Ladd of North Dakota:

One of his (Senator Watson's) outstanding achievements in behalf of the farmers of the nation was in securing the first appropriation in Congress for Rural Free Delivery. The 44,405 rural mail carriers, who are daily serving the 29,774,516 citizens of the U. S. are living monuments to his foresight and interest in the people in the rural sections of this country, and as a result of the success of the rural system in America thousands of Canadian families are today enjoying the blessing of his efforts in this respect.

Congressman Charles F. Crisp of Georgia:

During this Congress he introduced a resolution making an appropriation for establishment of the rural mail service in this country, thus becoming the father of this great government service which has been of incalculable benefit to the rural communities of the United States.

Congressman Langford of Georgia:

The Observer of Newon, N. C. quoted Mr. Watson in a speech in 1904 as saying "When I (Mr. Watson) stood up in Congress and advocated that mails should be distributed to the country people I was laughed at. Now 40,000 men are employed in the rural free delivery of mail and $26,000,000 expended. I have offered to give $1,000—and I'm able to do it thank God—to anyone who will show that I am not the originator of the rural free delivery of mails.

Senator Harris of Georgia:

Maj. Chas. E. McGregor wrote the following**** He (Senator Watson) introduced and had passed in the House the first resolution which was ever *passed in this country providing for free delivery of mails to the country people outside the limits of the cities, towns and villages.

This resolution, carrying an appropriation for experimental free delivery, is the foundation for the present system, the greatest educational agency ever established by Congress. Fortunately, Postmaster General Wannamaker agreed with Mr. Watson's idea; and immediately put the system into operation. So popular it has grown that both the Democratic and Republican Parties take pride in claiming the credit.******

* * * *

DEATH OF HON. THOS. H. TIBBLES

A dispatch from Omaha, Nebraska chronicles the death of Hon. Thos. H. Tibbles, candidate for vice-president on the Populist ticket with Thos. E. Watson. Mr. Tibbles died at his home on the night of May 15th, at the age of 88.

In 1846, when six years of age, he ran away from his home in Washington county, Ohio, and was picked up by an emigrant train bound for Kansas, and carried to that state, where he grew to manhood. Here he became an ardent abolitionist, and was associated with John Brown in the Kansas troubles between the anti and pro slavery factions, being captured by a party of the latter and condemned to death, but escaped amid a shower of bullets. In the war between the states he adhered to the Union side and participated in much of the guerilla fighting in Kansas and Missouri. During the progress of the conflict, he was captured by Quantrell and condemned to be hanged, and was left swinging to the limb of a tree, from whence he was rescued by friends before life was extinct.

After the war Mr. Tibbles was ordained a Methodist minister, and was one of the pioneer clergymen of the section in which he resided. Later he settled in Omaha as editor of The World Herald, which position he held for sometime.

Three times married, his second wife was "Bright Eyes" an Indian princess of the Ponca tribe, who was immortalized by the poet Longfellow as "Minnehaha", in "Hiwatha".

* * * *

BREAKING LOOSE IN GEORGIA

(Continued from Page 153)

Don't think me so silly.

As to the Catholics, I have no quarrel with anybody's religion: that's none of my business.

But when any Church arrogantly proclaims that my marriage is filthy concubinage with my own wife—then, by G - d! I feel red all over.

The Roman Church proclaims this, in the formal decrees of the Council of Trent, (1645): proclaims this in the sermons of Pope Pius IX; proclaims in the great encyclical letters of Pope Leo XIII; and Charles J. Farrell and Bishop Keiley need not tell any more lies about it. I hate the Roman hierarchy, **especially the Jesuits,** for the reasons set forth in Carlyle's masterly essay, in Macaulay's Review of Ranke's "History of Popes", Froude's exposure of papalism, and Bryce's "Holy Roman Empire."

An American who does **not** detest the Roman Catholic political machine and its purpose, simply does not know what it is.

A SURVEY OF THE WORLD

(Continued from page 150)

musician, pre-eminently stands forth as the man whose shoulders bore the greater part of the burden in creating a new Poland. For five years he neglected his piano, took over the reins of government, and met every adverse condition with a determination that carried him to success. Old musicians were skeptical as to his ability to play again as he had once played. But he did. When others arose to continue the work he had begun he laid aside his ministerial port-folio and went back to the concert stage. "He has played a great part nobly" said a statesman with whom he was closely associated. The demands of history on Paderewski were vast, and he responded to those demands patriotically and brilliantly, rendering a service immortal to Poland.

Friends of Poland in America join with the Polish people this month in commemorating the tenth anniversary of the restitution of that country and of doing honor to Ignace Jan Paderewski its first Premier.

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3. Maria Monk and Her Revelations of Convent Crimes.
4. What Goes On in the Nunneries.
5. Roman Catholics in America Falsifying History and Poisoning the Minds of Protestant School Children.

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Because of his opposition to the policies of the Wilson administration and of his fight to prevent the useless destruction of American youth for the protection of Wall Street investments, Mr. Watson was denounced as a slacker, humiliated, and woefully misunderstood.

After the formal declaration of war, however, he did not oppose the administration through his publications until President Wilson demanded the passage of the Conscription Act, at which time he entered the fight with all his heart and soul, realizing, of course, that he was championing a hopeless cause. An order soon came from Washington to the postmaster at Thomson denying the privileges of the mails to the Jeffersonian and Watson's magazine.

Two years later he was vindicated by the people on his overwhelming election to the United States Senate.

Read the four booklets listed below written by Mr. Watson on the war.

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2. WHAT ARE YOUR CONSTITUTIONAL RIGHTS?
3. ARGUMENT AGAINST THE CONSCRIPTION ACT.
4. SPEECH AGAINST THE CONSCRIPTION ACT delivered at Thomson, Ga. June 23, 1917.

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MAKE AMERICA CATHOLIC

"Make America Catholic" is the [illegible] proclaimed at monster Romanist gatherings.

"Down with the Public School!"

"Exclude from the mails all [illegible]!"

"Away with freedom of speech and of press!"

"Don't let the people rule themselves through the Initiative, the Referendum and the Recall!"

"Away with direct primaries!"

And the Pope's army of 300,000 Knights of Columbus is drilled and equipped, ready to do Rome's bidding, when the opportunity offers "to cut a path for the Pope into the White House."

—From Watson's "Roman Catholic Hierarchy."